3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

321

shaped iron instrument. The hole is made by holding the sharpened point of the iron on the piece of shell and rapidly revolving it between the palms of the hand. The pierced pieces are then rounded by crushing the edges against a stone with a cow's hoof.

281

Skins for wearing apparel, such as the hides of calves, goats, gazelles and other small animals are usually prepared by drying them first and dressing, then curing in ashes. After this they are stretched tight on poles stuck in the ground, and grease or oil is rubbed on them; then they are rubbed and worked for several hours, till they are soft, and the oil well worked into them. The hair is left on; a skin with a large amount of the hair gone would be considered very poor. The skin is worn with the hair on the outside.

283

Ropes are made from plant fibres, grass, and the leaves of the dom palm.

BOATS

501

Canoes are hollowed out of trees; this is, considering the poor tools they have, a very tiresome work, but the boats they make are fairly well; they are propelled by means of long sticks. A peculiar kind of boat or raft is made of the ambach tree; it is composed of a thick bundle of that pith-like, light cane tied together, turned up at the bows, and propelled by a paddle. These boats are so light that they are easily carried by one man.

[462]

MUSICAL INSTRUMENTS

534 281 322

Their musical instruments are small and large drums, a stringed instrument called *tom* and a wind instrument consisting in a cow's or antelope's horn; this is used in wars and in war-dances. The drums are logs of wood hollowed out and braced with skin; they are beaten either with the flat hand or with a stick. The *tom* is made by splitting in the middle a small section of a log and hollowing out the flat side a little. A piece of raw cow hide is stretched wet over this, and the flat side becomes the face of the instrument. A round stick some 18 inches long is fastened at each end. The ends of these two upright pieces pass through a cross-stick, which is large enough in diameter to allow them to pass this and still be quite strong. The holes are made in it by burning. The strings are made of tendons of animals or of the root bark of a certain plant. These are attached to the head, drawn across the face over a small wooden bridge, and wound about the cross-stick. They are then tightened, and the instrument is tuned by wettening these strings and tightening or loosening them about the crosspiece. They are tied to this stick, and by winding over themselves, keep from slipping.

323 [462] [415] [276 531]

POTTERY

Pottery is the handicraft of women. They make pots of different kind and size, for carrying water, cooking, brewing beer; they also make pitchers, cups for drinking beer, heads for smoking pipes, etc. Gourds and calabashes are also much used household tools. The pipe-heads are made of clay; they are large and rather clumsy, and are generally ornamented with some simple designs,

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

*539 584 She says: "But why do you not go into the village, to the old people?" Then he goes into the village, and talks with the old people. They say: "We have nothing to say against it." Now he returns home, and brings a sheep, as a present for the old people. The old people say: "We accept your proposal, go, [583] and bring the cattle!" The man goes, and procures the cattle, he returns with it to the old people, and they say: "Go, and bring the rest of the dowry!" And the rest of the dowry is brought, the part for the people in the village of *539 God.[1] Now beer is strained, and the people are called. The ox of dowry is 585 brought by all the people; the people go, and fetch the ox, and a spear, which is (a present) for the man who held fast the rope of the ox. The people go into the village. And the people dance. The bridegroom is put into a hut together with the arranger of the marriage; the bride stays with her family together with the woman-arranger of the marriage. While the people are still dancing, the bridegroom is led out by his friends, the bride also is brought out by her friends. All the people continue dancing, and a cow is killed, which is eaten by the people; and they drink plenty of beer; and they eat bread, bread which is mixed with butter. There are many people present.

At last the people scatter, and go home. The bridegroom is now instructed with regard to his wife (that is, he is told how much cattle etc. he has still to [583] give). They say to him: "Bring goods, bring giraffe-tails, and skin-cloths, and bracelets for tying."

And (the next day) food (beer, and different foods prepared of dura) is brought; it is carried into the village of the bridegroom. The men who carry it, sit down outside in the bush before going into the village. The people of [482 the bridegroom now bring a goat into the bush (to the carriers, as a present); 431] after that the carriers come into the village, but they refuse to go into the yard of the bridegroom. Now hoes are brought forth, and are thrown on the ground (as a present for the carriers), and they go into the yard; they stand still in the yard with their food on their head, and again refuse to put their loads on the ground. So once more hoes are brought, and thrown down before them. Now they put their loads down.

The bride also, when she is brought by her friends into the home of the bridegroom, remains outside the yard. And a goat is led out (to those waiting outside), and then she enters the yard. They (she and her friends) sit down in the yard. The ear of the goat is cut off, and after that they enter the hut. — But the girl refuses to lie down; and metal ornaments are brought, which are to cause her to lie down, and then she lies down. The next morning a goat is brought, the goat is killed. The women dig for mud which is used in building; and the enclosure in besmeared with mud (is repaired). When they have

[1] for the deceased ancestors.

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

bush; then it begins to rain. — Nyadōke used to dig holes for catching elephants, and the elephants tumbled into the holes. Thus the Nubians were satisfied, he continued to be a good king.

40. King Dokot.

Riŧ Ḍókŏŧ ká è mą̄nọ̀, mą̄n2 fōŧe Ḍọ̀n, ka ḍāl yi Ḍòn, Ḍọ̀n ni ręńá māl wiy kit. Ka e ko: búh, dę Ḍọ̀n a ḍálí yán, y ŧich èdì? ę̀ rei (ręi) wá ŧàch! Ka ŧày rēi, ka e ko: yey kit! Ka kit e yéch, ka ḍọgọ kúné fen. A māgi Ḍọ̀n, a kálì gòn, a gérí gọ pārę́, gọ lọgọ bāńę́; a chágę́ ńine fān gni gọ Aḍọkọn.

A kálę́ mār, a ńwań gọ bwónọ́, ka bwonọ mágę́, kálí gòn, a lọgọ bāńę́, a gérí pach, gọn Awarejwọk. Ka Chólọ kōbọ kine: a rāne ńọ, a rich mą̄n? A ko kine: búh! Kine: Chól, bęnę́ kwọ̆pí ànàn? A kwań mār, a ŧ̄n gò nàm, ka Chọlọ e wań kí yù mār ki bōle pārę́.

Pay mą̄kọ chwọlá Oń̄gò, ka Chọl ni kŧ̀ọ̀ ki jur, ka Chọle ni chyŧ̀tì. Ka rāp ę rýń, Chól dę chyŧ̀ọ; a rọn Akwọt. Ka Akwọt e mą̄nọ; ka lén chyŧ̀ì, ka e bę̄nò, ka e ko: búh, wá gō̆gò dí? A bę̄nį bọl Oń̄gọ́, a chọ́nį́ bāne Ḍókŏŧ, a pyeje gin kine: mār e ŧ̄nè kén? A kōbi jal mą̄kọ kine: y ŧich edi? Kine: y dwái nám! Kine: búh, Akwọ́t, dę́ bá gēn? yi ky wańe kęję́? A kōbi kine: yá bà wáń! Kine: nę̀! A keau yūŧ, a keau gọn. A kāl ḍòk, a mak ḍeań Oń̄gọ, a kāl ḍeań mą̄kọ, a mágí Wajwọk, a kāl ḍeań mąko, a māge yi Aḍọkọn, a kāl ḍeań mą̄kọ, a kęti tęrọ gat, a ŧ̄mí, a chwọ́p ḍèań. A kęti Akwọt fén, a rọn ŧa pí, ká é chwọ́nò. Ka Chọlọ kōbọ kine: riŧ tŧ̀k, ba bi kŧ̀ę! Ka chań wapọ mal, chań e kę̄chò, ka riŧ bę̄nọ, ka mąr kálę́ ki ŧa pi. A kōbi kine: tìn lén! A kęt lén, a mąń Dińjọl, a nágę́, a mań ńwọle, ka ḍọk e kōl ki mą̄né. A mąńa Agęr, a mąńi Chai, a māk pen bę̄nè, a kōbi Chólọ kine: a rāne ńọ, a chę̄gò kípà lén? A ko: búh, kwọ́pí, yina Chólọ! A kwań mār, a ŧ̄n gò nàm.

King Dokot went out to conquer, he went conquering into the Nubian country. But he failed to defeat the Nubians, because they used to escape upon their mountain. He said, "Why, the Nubians are too much for me! What shall I do? Well (he says to his people), make a pot ring!"[1] And a pot ring was made. Then he said, "Carry the mountain away!" So the mountain was carried away and put on the ground upside down. In this way he conquered the Nubians, he brought them (into the Shilluk country), he built them a village, and they became his subjects.[2] He called the name of this village Adokong.

He brought the silver pot[3] and swung it against (the army of) the strangers; thus he conquered the strangers, he brought them to his country, and they became his subjects; he built them a village, this is the village Awarejwok.

But the Shilluks said, "What a king is this, that he is always conquering?"[4]

[1] a ring of grass, which is laid on the head for carrying water pots. The mountain was carried away like a water pot.

[2] This shows how Nubian colonies came into the Shilluk country.

[3] This pot is said to be an old heirloom, it was to be filled with "holy water" *(pi jwok)*, which was used for different religious rites. The possession of this pot was supposed to give fortune and victory.

[4] The Shilluks were tired of waging war, or they were jealous of the victories of the king.

13: Oyler M-5 (ca. 1918) 1920 FJ23 Shilluk FJ23

follows for a little distance rattling the gourd. The spoon representing the traveller remains with the medicine man, but is not in the water. 756 789

In sickness the outcome may be foretold by the gourd. Spoons representing different people are thrown on the gourd. If the spoon for the patient rebounds, and falls on the spoon for God it is a good omen as he will recover. The same test is made to determine the outcome of a fight. If the spoon of the suppliant falls on the spoon of the enemy, it is a sign that the adversary will be overcome. 755 756 787

On payment of a cow a medicine man will make a small cow rope, which is to be worn on the arm. The rope is supposed to tie the hands of all enemies, by a magical bond.

The medicine man makes a little circlet of grass to put on the head of a person. It is made like the little circlet they wear when carrying a load on their heads to protect their heads. The witch doctor then spits on the circlet, and gives it to the man for whom it was made. He is told to guard it well for in case it is lost he will die, but while he has it he will always have good fortune. He sometimes pays as much as a cow for the bit of grass. 756 777 789 [462]

When the evil eye has been cast on a man and "his spirit has left him", the medicine man undertakes to restore his spirit. One way to do that is to take a certain kind of grass, and rub it on the chest of the patient. He then spits on his hands, and rolls the grass in his hands. The grass is then dipped in water, and the water is sprinkled on the patient. The ashes from the dung of a medicine man's cow may also be rubbed on his chest. 755 756

Unlike the evil medicine men, who work almost entirely at night, the good medicine men may work in the daylight, though even they work frequently at night, but their favourite time seems to be just before sunrise, and just after sunset. Frequently when a fight is imminent, and the men are sleeping together so as to be ready for a night attack, the medicine man will leap up and shout that power has come on him, and he insists that the people get up, and permit him to work over them. 756

The medicine man strives to be spectacular in his work, and often he tries to visualize the fate of his victims. For example,

16: Cann G-5 (ca. 1928)1929 FJ23 Shilluk FJ23

233 512 857 the depredations of hyænas, and the boys of from ten to fifteen years to clear up the standings of the cattle, collect the head ropes, and clean out the *luahs*.

By the time the boys have finished their duties the cattle are brought back to the village for milking, and the small boys leave with their herds of sheep and goats for pasture and are not seen again until nearly sunset.

[556] Milking is accompanied by much grooming and cleaning of the cattle, and is one of the proudest hours of the Shilluk's life when he handles his beasts in view of the world.

233 512 883 At about 10.30 a.m. the cattle are driven to their damp pasture accompanied by an escort of fighting youths who are responsible for protection against wild beasts, reptiles and predatory human beings.

[226] Cattle and sheep herding by day is the work of youths and boys, and is full-time employment from dawn to dusk—varied by a certain amount of fish-spearing as a recreation—so we will leave them to their duties and turn to the older men to see to what extent the stigma of laziness applies to them.

241 462 512 At the time of writing the first rains have fallen, so every able-bodied man who is not engaged in cattle herding leaves for his cultivation area—which is generally at least three miles inland from the village—before dawn; this early start becomes of vital importance when the [361] dura is first sown, as the guinea-fowl descend from the trees at dawn to consume the seed sown on the previous day, and the cultivator is thus unable to leave his plot until after dusk, when these fowl have gone to roost.

462 512 Women bring food and water to the cultivator twice a day besides carrying out their ordinary household duties which we will now survey.

[361] Shilluk villages for freedom from mosquitoes and other reasons are usually situated from one to three miles away from the Nile, and before [312] dawn one or two women or girls from each house have to go to the river [415] to fill all their available earthen pots and gourds with water for the use of the house before the men go away to work; the ordinary earthen 482 vessel or *puk* when full weighs between thirty and forty pounds, and two or even three trips have to be made to the river daily to supply the needs of the home, so water carrying can only be done by the stronger women and girls.

19: Howell & Thomson E, G-5 (1943-1944) 1946
FJ23 Shilluk FJ23

THE MARCH OF NYIKANG AND DAK TO NYIGIR.

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1.—Dak leads, borne by his bearers. Nyikang follows. Behind is the forked branch known as "Nyikang's bed" and the basket which holds his food.

[342]

2.—Nyikang and Dak leave the village of *Reth* Fafiti.

[FACING p. 40]

19: Howell & Thomson E, G-5 (1943-1944)1946
FJ23 Shilluk FJ23

the tree, and the boys and young men danced round with millet stalks, while the women clustered in the middle round the drums. The usual songs of Nyikang and of the various *reths* were sung, and we observed the *pas seuls* by *bangreth* with or without swords, often in little groups of five or six old women. There was no dancing inside the fence surrounding the tomb, and the crowd was noticeably small, consisting only of Kwanyikwom and a few surrounding villagers. At 3.30 p.m. there was no activity in the village, and we thought Nyikang must have gone. However, when an old woman who was sitting in the shade of a house was asked, she said "of course he is still here; are you fool enough to suppose our king would travel in this heat?" Shortly before 4.00 p.m. the Kwanyikwom began to collect, and a contingent of Ororo from Yoiny were drawn up near by. At 4.00 p.m. a bugler stood up from where he had been sitting in the shade of a byre and blew a call. Some moments later two drummers, each carrying one of the drums of Nyikang, appeared from the house where Nyikang was and beat a tattoo. Then another call on the bugle and the Kwanyikwom, kneeling down, started singing the songs of Nyikang. Later they got up and, joined by the Ororo and the children of the village, danced a solemn measure before the house where Nyikang was staying. Grown men of the Kwanyikwom danced out in front before the door with swords or millet stalks, and we noticed one man with an Ingessana throwing-knife. Soon men brought out from inside the fence some bundles of tightly packed grass, and some ropes made of *dom* fibre. They hung the ropes upon the fence and laid the grass bundles against it on the side of the opening opposite to where the drummers were standing. Shortly afterwards two men carrying baskets of food upon their heads appeared, and two others wound the ropes over their shoulders and round their waists. By this time there was considerable movement inside the fence. The two spears of Nyikang were raised up, and the forked stick upon which Nyikang sleeps. Then Dak appeared and behind him Nyikang himself. The two images posed for a moment or two while the company danced before them. Dak led off the procession at the usual jog trot, and they proceeded round the village to the beat of the drums, stopping at each

533 535 643 [201] [516] [482] 535 643 778

22: Howell E-5 (1951) 1952 FJ23 Shilluk FJ23

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PLATE 16. The *kwa* Nyikir entered the village of Kujo, after stepping over a sheep held to the ground.

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PLATE 17. They entered the village, singing and dancing, with the spear of Nyikang wrapped in white cloth, and the basket containing sacred relics.

[P. 164 (A)]

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Opposite Fashoda. The *kwa* Nyikwom lead Nyikang and Dak in their advance against the Reth.

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The substitution on the stool. Nyikang has withdawn and stands on the right. The Reth is still seated on the stool underneath Nyikang's spear (wrapped in white cloth) on the left.

Photograph: J. C. N. DONALD

[FACING p. 197]

27: Munro U-5 (1918) 1918 FJ23 Shilluk FJ23

his followers immediately put to flight the Ret's Army with whips, and the Ret is captured by Nyakang. The Ret is then deserted by all but the small girl, and is surrounded by Nyakang's company. Fafiti could now be seen holding Nyakang by its cylindrical body, so that the ostrich feathers flaunted on his head.

After a pause Nyakang and the Ret, accompanied now by a large crowd, proceed to the old place of the pond at Fashoda. Here the white bull of Kwa Okel is again seen. It has been enwrapped in clothes and blindfolded and is closely surrounded by its own people. Nyakang, the Ret, and the small girl circle twice round this, and then the Ret is lifted up and carried at full length by the Ororo [1] in company with Nyakang which is also carried aloft. As they leave the place of the pond there is a great rush and the clothes are stripped of the bull and torn into shreds presumably to be kept as mementos. Nyakang and the Ret are then carried to the Shrine of Nyakang and in front of its threshold can be seen the sacred stool, which has been brought from the palace. This throne chair is a squat stool with four squat legs covered with white cloth and leopard skin. In front of the stool, to act as a veil, a large strip of white dammur with a small red line in it is held up. It is only effective to keep out the vulgar gaze on three sides, and at the back the Shrine of Nyakang should presumably prevent any one seeing what occurs.

Nyakang is then placed on the stool, and the Ret is said to hold its two front legs. Inside the cloth are three people, the Ret, the small girl of Kwa Okel, and the man holding Nyakang.

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[1] Ororo. This class seems full of mystery : cf. Westermann, p. 129 et seq., §§ 10, 23, and 27. It is certain that the ancestor from whom they came was «Kwaret». According to Fafiti, they were the men of Odak son of Nyakang : a fight occurred between them and the Dinkas. All the older men were killed by the Dinkas, but some of the children were left. At this time Duwat should have become Ret, but his position was usurped, and much trouble fell upon the Shilluks. Finally Duwat came to his own, and he then took from these others the right of ever succeeding to the Retship. Since Duwat's time no one has become an Ororo although many have lost their rights of succession. Their present rights at an election are : *a*) to carry the Ret; *b*) to guard him throughout the ceremonies. Further at the death of a Ret they make the shroud. The Ret on election is given one girl as a wife from the children of the Ororo.

27: Munro U-5 (1918) 1918 FJ23 Shilluk FJ23

Observation here was very difficult owing to the curtain, the moving crowd, and the fact that the Ret's most ancient wife would keep on dancing in front of the only possible view.

I therefore moved my position to where I noticed some ancient cronies, who were past the age of reverence and merely inquisitive, and from which place one could see behind the curtain. Shortly after I had moved the Ret's wazir was called for: he was Yomon wad Ker (Kwaniaret). Nyakang was then withdrawn by his attendant backwards and the Ret took his seat on the sacred stool. His wazir then grasped the two front feet of the stool presumably in token of the submission and fealty of the Shilluk race, and in recognition that Nyakang's mantle had descended upon him.

Then occurs much tomtoming and dancing, in which the people concerned are wives of the Ret and people of Akurwa, while the Ret sat like a graven image on the chair. At this time I noticed smoke issuing from the temporary tukls and asked what it was for. I was informed that the Ret's wives were warming water for the ablutions. Presently when this was ready two or three of them came and washed the new Ret's feet in hot and cold water, the significance of which is that the Ret shall be neither too cold nor too hot with his people, i. e. just.

The Ret was then lifted up by the Ororo and carried to where a bull covered with a leopard skin had been brought by Kwa Ujalu[1] on the threshold of his «temporary hut». He appeared to make certain passes, four in number, over this with a large sword, which was handed to him. The bull was then speared and carried away struggling for a short distance, and the Ret was then taken to his hut, which ended the proceedings temporarily. As we left the scene, the sacred stool was carried past us by four men running and taken up to the Ret's palace on the mound.

I was told Fafiti was to stay in his temporary hut for three days, and at the end of that period is taken up to his palace.

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[1] Kwa Ujalu is probably identical with Kwa Ajal, who were founded by Jal. They live at Nyel Wak and lay out the circle for building the house of Nyakang (cp. Westermann, p. 128 clan list compiled by Rev. D. Oyler of Doleib Hill). Local tradition says they have the right given them by Nyakang of taking captives any girls they may meet and holding them to ransom.

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

Chapter IV

SHILLUK LIFE

The Shilluk country is for the most part flat, low-lying grass-land. The river by constant pressure frequently breaks through its containing banks and, sweeping away the soft soil, inundates the land lying behind them. Since nothing is done to repair the broken banks, these inundations increase each year as with the rise of the Nile the waters creep ever further inland, receding only slowly with the fall of the flood waters. As a consequence of this, Shilluk villages are usually built well back from the river, at least half a mile from the highest point of the flood. Usually, too, they are built along the main road passing from Kaka to Tonga. In some areas, particularly in the Detwok-Kodok locality, villages can be found several miles inland, even up to as much as fourteen miles. In such places the people depend for their water supplies on the scum-covered water holes dug here and there. Naturally, under conditions like this personal hygiene is somewhat at a discount, and social or parochial calls present their own problems. During the dry season the Nile is the only source of water for most villages, even those situated miles away from the river. At Detwok, for instance, it is a common sight to see the women of Aguno trudging past the mission at six o'clock in the morning, having already walked five miles. In half an hour or so they will be on their way back balancing their full water-pots on their heads. They cannot reach their homes again before nine o'clock when they will have to set to work to grind millet and prepare the morning meal. If they are careful with the water it may last for two days, but then they will have to pick up the large earthenware pots and take the hated road to the Nile more than five miles off. Once when I happened to be passing through

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

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● 482
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[Fazim p.53]

Photo : Fr. F. Spekenkas

A drudge that means a trudge. Shilluk women set off for the Nile to fetch water. From Detwok—a mile each way